Origins of Red Book – Tea Leaves Lesson and his Youth in Principled Studies
By Shomit Sirohi

Notes in Fan Wen Lan (1964)

Looking for Mao's work on alienation from nature in Marx. I argue that in fact we will die he says because of this work not being studied every day. It requires those rhythms.

I summarise this way in his talking on phone calls and conversations in speculative philosophy style.

The period of nature is then in a mode of production from Shang to Manchu and even in Modern Communism which then is a naturalistic philosophy which guides even the naturalistic thought patterns which develop a longevity which then is health ideas as well.

I call this periodization which has a botanist conception of in fact Hegel's ideas as still idealist, even Heidegger as still too preliminary – think of all things in Biology and Botany to be depicting even the mind's natural feeling as part of the longevity. Someone cure our minds.

Introduction
By Mao Zedong

In fact a period of research and commune constitution which will help China even today which is celebrating a successful Communism with Sirohi.

Reflect on these, as historians argue – Red Book principles – just read it like an encyclopaedia – it even argues that tea plantations are the principle of exploitation in modern capitalism and that alienation from nature is a metabolic rift which creates the illusion that we cannot live long natural and ecological years in better consonance with nature.

I mean a whole ecological Marx exists which is about the senses and even bath and talking which is alienated into abstraction and conceptual excercises and politics, revolution and not part of natural metabolism, which is also social metabolism and is part of the tribal period in Mirs which organizes a longevity geological scope as also close to natural life and rhythms.

I. "You have Principles, I can tell that."

The teacher who was Jewish, and then stepping in like a side-commenter, the Christian military teacher said in seconding each other on his future and historical role on their scriptural and knowing accuracy.

II. Principled studies in School Years – Before Yu-nan

In fact the principle of a mode of production, class, production relationships and even long geological scopes and botany.

III. In the Hills, period of Years spent reading the Works – Hegel, Marx and Lenin even Trotsky which shifted to Heidegger

Principles.

Step I – waking up (paraphrased to college indiscipline which is loved) and going out for a day's walk.

Step II – Evening studies and reflection on philosophers.

History in the period – mass agitation in Shanghai and Beijing calling Mao the leader who was inspiring all the tea plantation workers in his day's walk, even talking to them and inquiring about their wages, and selling contact cards and wondering if it could all be simply organised –

Organising the tea commune.

Part II – Reflections on Philosophy of Nature (1929), by Mao Zedong

In fact Hegel argues, I belong to the hills, and I am actually working this out, that in Marx this is non-alienation which means the metabolism is natural ecological formalism which then produces the excess called speculation and long years as part of the natural context which is also embedded in Heidegger's sense of being-in-the-world which is a natural world which is that Dasein mentality and is in fact caring for each other.

I argue this is what is divine about Marx, that he argues nature is the real lived experience of natural multiplicities and even a sense of happiness at the idea of long geological years, which then is measured at one million and is still too many years, but is in fact naturalized as a period which still has only natural philosophy –

Marx writes – in 1892 manuscripts on Mirs –

"Do not be fooled by capitalism and long billion years, it is a simple demystification I offer, go to the soil, and study its content as rich for

your health and natural life, don’t be a Hegelian, and study the mind inverted on the head on the ground and feet in the sky. Be a Marxist who sets him up on the foot to the ground and head in speculation, which means material things matter, most, and I add, is grounded at the same time. Just belong to matter after these foolish ideas of reveries of years, as a woman dismisses me from the tea collections in South Brazil I visited. Naturalism at last as a materialism.”

- I add I am in interviews with Chinese women in tea yards and they think in simple ways we should proceed with the protest and wage but also love tea which is health and that is all that is material. They have a philosophy of nature.